

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, SEPTEMBER 19th, 1888.

No. 39.

Notes of the Week.

THE *Australian Independent* publishes in a supplement the Livingstone Lecture, founded by munificent gentlemen in Sydney, and designed to resemble the Boyle and Burnett lectureships in Britain. Dr. Roseby, Congregational minister of Ballarat, was the first lecturer, and chose for his subject, "The Genetic Unity of Nature viewed in a Theistic and Christian Light." Dr. Roseby seems generally to agree with Dr. Dallinger. He makes a severe attack on Professor Drummond's famous work.

THE *Christian Leader* says Dr. W. M. Taylor, of New York, was among the guests of the Coats family at Paisley, when they assembled at the museum presented to the town by Sir Peter Coats in expectation of the Queen pausing, as she did, during her visit to receive a bouquet from Sir Peter's daughter-in-law; and Dr. Cochrane, of Brantford, Ontario, was present at the dinner given on the same day by the town council to 1,000 deserving poor people. The doctor, who is a native of Paisley, delivered a very stirring address.

THE deadly effects of scepticism in its repression of benevolence and self-sacrifice, says a Glasgow contemporary, receives a fresh illustration in a note published by Mr. Bradlaugh concerning his financial embarrassments. The heavy legal costs incurred by him in meeting the adverse action which barred his admission to Parliament, have entailed a burden of debt which dooms him to incessant toil, and yet his free-thinking friends are perpetually inviting him to do work without remuneration. This painful experience ought surely to make Mr. Bradlaugh pause in his work of spreading a scepticism which is thus demonstrated to be the parent of a cold and heartless selfishness.

THE recent action of the City Council of Rome in refusing a site for the statue of Giordano Bruno roused the Liberals to opposition, and the new elections have resulted in the overwhelming triumph of the anti-Papal Party. The popular joy at the success was such as has not been witnessed in Rome for years and the breeze of freedom fills the entire Italian peninsula. Madame Bompiani, a Protestant lady resident in Rome, who has for years keenly watched the progress of Italy, writes. The Italians breathe no more the stifling dungeon air of mediæval prisons. Friars and nuns, priests, bishops and cardinals may still bow to the Pope, but the great mass of 30,000,000 of Italians will not. May these Italians soon stretch out their hands to God and bow the knee to Him alone.

FOR several years there has been in existence in England a Burial Reform Association. The absurd lengths to which funereal displays have gone of late years afford a sufficient justification for the efforts of such a movement. There are many so circumstanced that the inexorable decrees of fashion applying to funeral observances, give an added bitterness to the sting of death. A representative of the Burial Reform Association, the Rev. F. Lawrence, its honorary secretary, has just paid a brief visit to this country. This gentleman did not come further west than Montreal, where, however, he made good use of the time at his disposal addressing various bodies. He urges the disuse of strong coffins and vaults and deprecates the use of crapes, scarfs, plumes and the like. A return to greater simplicity in the manner of burying the dead will meet generally with commendation.

DR. W. G. FLAIKIE writes as follows in reference to Dr. Marcus Dods' paper read at the Presbyterian Council: Will you allow me to say for myself that while I think that much of the paper was seasonable and salutary, I dissent strongly from some of its positions. But what I think was most to be regretted was the manner in which it dealt with subjects requiring to be treated with great tact and care. I allude especially to the infallibility of Scripture. That there

are serious difficulties in connection with this, and that these have been increased by recent investigations, no candid person acquainted with the facts can well deny. I for my part can as little assent to the extreme position of some of Dr. Dods' opponents as I can to what, on the surface, would seem to be his own. I am thankful the Council did not commit itself on the subject. And I earnestly hope that nothing precipitate will be done in the matter.

CONCERNING the growth of the Young Men's Christian Association, the *Christian Leader* says: The work of which David Nasmyth, of Glasgow, was the pioneer has grown to dimensions which the Conference at Stockholm, the eleventh triennial international meeting, brought into bold relief. There were representatives present of nearly 4,000 Young Men's Christian Associations, which have an aggregate membership of about 27,000, and upwards of a score of separate nationalities were to be found among the delegates, who came from every part of the world. In the United States and Canada there are 1,240 Associations, in Great Britain and Ireland 605, in Germany 673, in Switzerland 362, and in Holland 505. The British contingent of the delegates assembled in the Swedish capital was the strongest; the United States and Canada came next, France occupied the third place, and Germany the fourth. It is a remarkable fact that the native country of David Nasmyth has nearly as many Associations and as large a membership as England. Since 1881 the English Associations have increased from 187 to 293; the Scottish from 130 to 251.

MR. THOMAS C. CARTER, supplies the following reminiscence to an English contemporary. "As one of the few survivors present at the opening of the Regent Square Church, on the second Sunday morning in May, 1827, I wish to correct a statement in your last week's paper, to the effect that the crowd outside was so great that they forced the doors, etc. The fact was, a crowd was expected, and provision was made to meet it. The entrance to every doorway was guarded by a barricade about a yard high, in the shape of the letter V, an opening being left at the end of about two feet, to prevent more than one person passing at a time. The expectation of a crowd and the provision to prevent disorder was made publicly known. Everybody supposed everybody else would be there, so that there would be no room for their individual selves, while the timid were fearful of a crush, the result was, that at no time that morning was the church more than two-thirds full. The introductory service by Rev. Edward Irving, including the christening of his child by Dr. Chalmers, occupied the first hour. The sermon by Dr. Chalmers was nearly two hours in delivery."

MR. STALKER, says a contemporary, in his powerful discourse on "The House Beautiful" delivered at the opening of a new church in Ayrshire, effectively replied to the criticism which reproaches Scotsmen with the intellectual character of their religion. The critics affirm that the Scotch people put the sermon in the place the liturgy ought to have. "We are warned," said Mr. Stalker, "that we ought in the church to speak to God and not to listen to man. But I think we come to church to listen to man. It is quite true that in all the preaching there an element of human folly and imperfection, just as there is, for that part, in all human praying. But wherever an earnest minister is speaking there God is speaking. God's message is being delivered, and however important it may be that in the church we should speak to God, it is still more important that God should speak and we should listen." Mr. Stalker holds that it is in accordance with the national genius that religious impressions should come to the Scottish people rather through the intellect than through any channels of feeling. In reply to those who counsel a radical change in the methods of Scottish worship, he pertinently asks that instances should be shown of any other mode which is able more thoroughly to impress the minds of the people with religion.

THE new Governor-General of the Dominion of Canada, Lord Stanley of Preston, has paid his first visit to Toronto. He was cordially welcomed by the community. Large numbers flocked to see the procession to the Pavilion, where the reception was held. He was "addressed" with a heroic persistency sufficient to task his patient endurance to the utmost. He stood up smilingly till the last shot was fired, and decorously replied with unflinching good humour. It is beginning to strike the least reflective that this address business is vastly overdone. What is the sense of making a target of the Governor-General for the unlimited discharge at his unoffending head of the mellifluous commonplaces with which these addresses are usually charged? When Her Majesty's representative in Canada visits a city for the first or last time in his official capacity, what is to hinder the presentation of one address, expressive of the feelings of the whole community, and by consequence of all organizations within its limits? If the main, though not the ostensible, design in presenting addresses is to afford an occasion of an introduction to, and a hand-shake with his Excellency, the object can be secured at an ordinary presentation. Lord Stanley has, by his kindly and dignified bearing and his addresses, conspicuous for their good sense and tact, made a most favourable impression wherever he has appeared.

SAYS the *British Weekly* The series of meetings which Dr. Parker has been holding in Scotland, chiefly in rural places and the smaller towns, has excited great interest, and drawn together ministers and people of all denominations. It has been a visitation of Churches, possible only where the religious bodies are fairly on a level and the State Church is simply endowed and regulated, not ostentatiously separated from all others. The meetings have been held in Established, Free, United Presbyterian, Congregational, and Evangelical Union places of worship. It was inevitable, perhaps, from the nature of the mission undertaken, that Dr. Parker should pose as a great man dispensing great gifts. But he is a great preacher, he has not a little to teach those whose business is to speak, and ample testimony has been given to the inspiration many have received. So far good, but, as he said, there are critics in the world, and a man ought to be thankful for honest criticism. We therefore beg to express our opinion that his proposal for an international text for every Sabbath, and an international sermon, to be a "centre of stimulus" for all who use the text, is anything but an "ideal," and would not by any means be a reconstruction of the pulpit. Let us hope that the suggestion was a passing one, made impromptu, and that it will never be heard of again.

THEY have had a most successful Temperance Day at the Glasgow Exhibition. A gentleman writes: There were twenty-six thousand children present, a glad sight, as they gambolled about in the magnificent grounds and through the Exhibition. Sir William Collins, a veteran temperance worker, presided at the grand stand, and in a few very earnest practical remarks reviewed the temperance progress of thirty years. He deprecated the selling of liquors in the cafés and restaurants, in the grounds and buildings, but was thankful that in deference to the temperance people there was no liquor sold on that day. He hoped that when these children became the voters the vile traffic in all its hideousness would be forever banished. Messrs. Cameron Corbett, M.P., Gilbert Archer, John Wilson and Principal Cairns were the principal speakers. The Rev. Mr. McKay, of the Trinity Free Church, in moving a vote of thanks to the speakers, spoke a word in answer to the argument of where would the revenue come from in case of Prohibition. He offered, were the money expended in drink and put into his hand, to pay all the Imperial local taxes, all the improvements, the expenses of all the Churches and Sabbath schools, all the cost of missionary work and double it up two or three times with other things, and finally give to every family in the land a box of tea at the New Year.